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about to burst into the flames of the seven years' war, and when the friendship of the Five Nations hung in the balance, Wraxall had a deep personal and political interest in the events he chronicled. Not the least interesting parts of the *Abridgment* are those passages and notes wherein he in no uncertain language expresses his views of the character of the Albany commissioners and bitterly arraigns the merchants who persisted in carrying on the trade with Canada to the detriment of the province of New York. He is firmly convinced that Indian trade and politics are inseparable and this view is emphasized again and again in the *Abridgment*. In brief, the document constitutes an arraignment of the character and conduct of the Albany commissioners, wherein Wraxall seeks to show how they played into the hands of the French, who were seeking to gain control of the West and the fur trade.

Very few editorial notes have been appended to the document itself, but in his introduction, Mr. McIlwain presents a full discussion of the New York fur trade and its regulation together with an account of the *Abridgment* and of its author which render further critical apparatus almost unnecessary. The first chapter contains an admirably suggestive general discussion of the early fur trade. Mr. McIlwain enlarges upon the theme repeatedly emphasized by Wraxall, namely, that the Indian trade governed Indian politics and was a consideration of vital importance in the long struggle between the French and English; and one cannot help feeling that he is justified when he declares that the importance of the Indian trade has not been sufficiently recognized by historians. It is interesting to note that the writer attacks the commonly accepted idea that the attachment of the Iroquois to the English depended upon a spirit of revenge aroused by Champlain's early acts of aggression. He maintains that trade considerations determined their attitude and the *Abridgment* itself certainly contains much to warrant such a contention. A reference to "the more or less disaffected Dutch" who were in control of the New York trade suggests a phase of the subject concerning which a little more might have been said in the introduction. The volume forms a distinct contribution to the primary and secondary literature of the fur trade and of the struggle between France and England in North America which no student of these closely related subjects can afford to ignore.

W. E. STEVENS

*Sacred bundles of the Sac and Fox Indians.* By M. R. Harrington. [University of Pennsylvania, The University Museum anthropological publications, vol. iv, no. 2.] (Philadelphia: The University Museum, 1914. 262 p. \$5.00)

Mr. Harrington, the author of this scholarly and interesting work, is a member of the staff of the Heye Museum and has written a number

of valuable papers on ethnological subjects; at present he is making studies and gathering collections in the West Indies.

In the introduction, Mr. Harrington states that the use of objects supposed to have mysterious power for magically influencing the affairs and conditions of life seems to have been almost universal among the native tribes of North America. It has been most difficult to obtain the information concerning the bundles of the Sac and Fox Indians. In many cases the present owners knew little or nothing of their history, use, or ritual; in other cases, Indians would bring themselves to the point of selling their bundles to get rid of the responsibility of caring for them, but could not be induced to give any information about them, either through fear of the supernatural, or fear of what their tribesmen might say, or merely because they thought their sacred beliefs would be ridiculed by white men.

The concepts underlying the beliefs and customs connected with these "powerful" objects are usually quite obscure and involved, but the basic idea is, apparently, that such objects are endowed with a certain degree of supernatural power, by which they can directly or indirectly influence the phenomena of life in the interests of the owner. The ordinary sacred bundle contains one or more charms, amulets, or fetishes, together with paints, offerings, and ceremonial paraphernalia.

An interesting sketch of the history of the Sac and Fox culture follows Mr. Heye's introduction. Referring once more to the bundles hanging overhead from the smoke-stained rafter poles in the few remaining primitive lodges of bark or mats, it is stated: "Well may the Indian view these Bundles of mystery with reverence and respect for within them still lingers the spirit of yesterday — memories of the days he loved — the days of the freedom of forest and prairies, of the glory of war, the excitement of the chase, the days when the Indian was a power in the land, the days now gone forever."

But the most fundamental basis of the Indian's regard for these relics of the past lies in his belief that the bundles were the direct gift to his people from the Manitos, the great powers that rule the world; and that through them the creatures and the elemental forces of nature imparted their potency to mankind. Moreover, the feasts, ceremonies, and dances connected with the bundles formed a great part of the people's religious activities and provided many opportunities for social intercourse. All these factors considered, it is not surprising that the bundles were treasured and that only of late years, when the old beliefs are being rapidly forgotten by the rising generation, have the Indians begun to let the precious articles pass out of their hands.

The sacred bundles of the Sac and Fox Indians can be roughly divided, according to their functions, into three classes: (1) war bundles,

containing amulets and charms which were thought to give magical protection and help in battle; (2) medicine or charm bundles, supposed to aid their owners in various affairs of life, such as hunting, making love, gambling, and even in taking revenge on such of their own tribesmen as happened to offend the holders of the bundles; (3) naming or clan bundles, whose principal use was in the ceremonies for the naming of children.

In the old days the war bundles were especially prized; the Sac and Fox tribes even denied that they ever used shields, asserting that their bundles were more potent to protect them. Since war has become a thing of the past, they are of course of little use to them now; on the contrary, they are a source of trouble and expense, inasmuch as every bundle must have its feasts and rites at stated times each year. Neglect of these ceremonies is believed to cause misfortune to the person who, by inheritance or gift, has come into possession of the bundle. In old times every warrior of prominence had a bundle, so that as the tribes have declined in numbers, many families have by inheritance acquired two or three or more. In such cases, it is not so very difficult to induce the owner to sell one of the superfluous bundles, once he has been fully satisfied that it will not be ill-treated.

As an illustration, the method of using the war bundle may be described. When the war leader after appropriate songs and ceremonies set forth on a raid with his followers, he bore upon his back the war bundle, upon whose powers success was supposed to depend. Every precaution was taken to care for the bundle, particularly to see that it did not touch the earth. It was never opened until the enemy were actually sighted; once they came in view, even if at close range, the warriors proceeded to sing the song proper for the occasion, and to open the bundle; they then stripped themselves, and put on the "medicine" head bands and other protective amulets contained in the bundle, painted themselves with the magic paint and chewed and rubbed upon their bodies the herbs that were supposed to make them impervious to arrows or at least difficult to hit; then while the remaining contents were being wrapped up, amid the shrilling of the war whistles and the sound of the rattles taken from the bundle, the warriors joined in a short dance. Then they were ready for the foe, who in the meantime might have been firing on them. After the encounter the amulets were returned to the bundle; and the herbs were used to heal the wounded.

Medicine and charm bundles were used in nearly as many ways as there were bundles. There were definite rules connected with the handling of all bundles which must be obeyed. As sacred objects, they must always be treated with respect, and never opened except for good cause; nor must they ever be allowed to touch the ground. The grand medi-

cine bag, or Me-Shaun, was a bundle in which were recorded, by strings or stones or figures, the names of most of the Indian gods of ancient times. It had a group of ordinances peculiar to itself; it was believed that the observance of these requirements by an individual entitled him at death to go to the "happy land;" disregard of them caused the careless one to fall into the "river of death." It may be remarked in passing that those who are followers of the theory of Lieutenant Totten and others, that our North American Indians are remnants of the lost tribes of Israel, will find in this brochure much to strengthen their theory.

The naming bundles were employed in the ceremonies attending the naming of a child, which occurred when the latter had reached the age of four years. There were feasts and dances, and prayers were offered imploring prosperity and a long life for the child.

Mr. Harrington has made a scholarly contribution to the knowledge of Indian customs; his work is sure to be welcomed by all who feel an interest in the culture of the vanishing race of American aborigines. The general attractiveness of the book is enhanced by a number of well chosen illustrations.

W. T. PARKER

*William Branch Giles*: A study in the politics of Virginia and the nation from 1790 to 1830. By Dice Robins Anderson, B.A., M.A., Ph.D., professor and head of the department of history and political science, Richmond College, Richmond, Virginia. (Menasha, Wisconsin: George Banta Publishing Company, 1914. 271 p. \$1.50)

William Branch Giles, the *bête noire* of Henry Adams' excellent history of the administrations of Jefferson and Madison, deserves a better rôle than Mr. Adams and his imitators have accorded him. The fact that he has not received due recognition is evidence of the dictum that the stigma of a bad name is as injurious to men as to dogs. Though he was at times unreasonably inconsistent, and was frequently actuated by prejudices and jealousies; and though he, at one time or another, made such men as Washington, Hamilton, Gallatin, Madison, Monroe, Clay, and John Quincy Adams the objects of bitter and useless assaults, William B. Giles was hardly "unparalleled in American history" as an example of "malignity of the human mind." In making this characterization of Giles, Mr. Adams seems to have overlooked the fact that comparative degrees of malignity of mind in men are difficult to determine, even in this scientific age; that maliciousness is not the product of any age or section; and that a quality bordering on this manifestation of human imperfection has crept into the vigorous debates of all ages. Indeed, sentiments closely akin to malignity have been known to creep